[In a letter dated 6 November 1955, the author requests that 'anyone using data from my dissertation on Caticugan contact me before incorporating material into a paper or article--I have gathered considerable [sic] more data and I might be able to augment the subject the person was interested in--and would be glad to do so if possible. I have discovered some errors in spelling of Cebuano terms. Such persons inquiring if additional data were gathered on any topic of my dissertation could write to me [Donn V. Hart] at the Social Science Foundation, University of Denver, Denver 10, Colorado.' For text, see 20: Hart, OA1 Philippines, category 116. --Analyst]

The original plan was to include all the material gathered during the research period in Caticugan. Due to the probable length of such a study, to the need for careful examination of historical records, and time limitations, this plan was regretfully abandoned. In the near future I hope to write an accompanying volume for this present report that will deal mainly with the social organization of the people of Caticugan. The tentative chapter headings for this proposed volume are: THE BARRIO FAMILY; BARRIO KINSHIP PATTERNS; LIFE CYCLE: REPRODUCTION; LIFE CYCLE: THE EARLY YEARS; LIFE CYCLE: OLITAOS AND DALAGAS; LIFE CYCLE: THE SEVEN SACRAMENTS - MARRIAGE; LIFE CYCLE: THE FRIENDLY FOE - DEATH; SICKNESS AND ITS TREATMENT; THE OLD RELIGION; THE NEW RELIGIONS; THE SCHOOLS; THE RURAL FIESTA; and FINE ARTS IN THE BARRIO.[3]

The research done was not aimed primarily at the investigation of any specific theoretical problem in anthropology. With the meager information available on Christian Filipino culture, the pressing need today is for the collection of accurate information on the general contours of Philippine culture. This is a dissertation, therefore, on many problems, not one problem.

Ralph Beals has written:

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[3] A general summary of some of my material on the rural fiesta has been published as "Preliminary Notes on the Rural Fiesta Complex (Negros Oriental)," Silliman Journal, I, No. 2 (March, 1954), pp. 1-10.

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CHAPTER II

THE CULTURAL LANDSCAPE OF NEGROS

This chapter will present, in bold outline, the cultural landscape of Negros Island with particular emphasis on the local area in which Siaton municipality and Barrio Caticugan are located. The material will place Caticugan in its larger setting, providing background for the succeeding chapters on agriculture, fishing and other aspects of material economy. The barriofolk, with their meager technology and crude implements, are in imtimate association with the seasonal rhythms of their land. The southwest monsoon brings moisture-laden air masses beginning in April and climaxing in August. The consequent rains begin the major agricultural cycle and end the fish corral period. The end of the southwest monsoon initiates a dry season with diminishing food supplies and consequently increases the food gathering activities of the barriofolk. The backward technology and cultural perspectives of the people hinder their exploitation of the latent potentialities of their land. Life in Caticugan is better understood in the light of a summary of landform regions, climatic conditions, edaphic factors, population distribution and transportation facilities of Negros Island.

20: Hart E-5 (1951) 1954 OA1 Philippines
Central Bisayan OA14

ABSTRACT

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Barrio Caticugan, A Visayan Filipino Community is an anthropological community study made in 1951 of a barrio (village) of Christian Filipinos located in Siaton municipality, Negros Oriental Province, Negros, Philippines. The writer lived in the locality for nearly one year; the research was made possible by a Fulbright Fellowship. Research was directed mainly toward the study of the technology of the barriofolk who live in an agricultural community that the writer believes is fairly typical of Cebuano Filipinos. The research results are presented in nine chapters.

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Chapter I (INTRODUCTION AND TECHNIQUES) describes how and why the barrio was selected for investigation and the various techniques employed to obtain information. Chapter II (THE CULTURAL LANDSCAPE OF NEGROS) sets the barrio and Siaton municipality within the general geographic and cultural framework of Negros Island. Such factors as climate, soils, vegetation, land use patterns, transportation facilities and population growth of Negros are discussed; the focus is on the relationships of Caticugan to the island as a whole.

Chapter III (THE HISTORICAL MOULD) is a history of Negros built around a manuscript history of Siaton that was written by a Siaton resident. This chapter deals with the Spanish settlement of Negros, Moro raids, local

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messianic disturbances, founding of Caticugan, Filipino revolutions, rise and fall of the Negros Republic, and the American and Philippine Republic periods.

Chapter IV (THE PRACTICE OF AGRICULTURE) discusses kaingin cultivation and lowland rice and corn agriculture. Minor crops are described and detailed analyses are made of land preparation, planting, field care, and harvest methods. The "cash" crops of the community, guhang (a local alcoholic beverage) and copra, are discussed. The relationships of agriculture (and all other activities) to the people's concept of unseen spirits (encantos) is described and analyzed along with the local reinterpretation of Catholicism. Agricultural extension activities in the municipality are described and certain recommendations for their improvement offered.

Chapter V (INHERITANCE, TENANCY AND CREDIT) presents the inheritance patterns of the barriofolk,(usufruct, inheritance rights of illegitimate and adopted children, etc.); land as a source of conflict within the community, and tenancy problems in Caticugan, are described. Tenancy agreements are usually within the law, although infractions do occur, and tenant-landlord relationships harmonious. Various sources of credit (Chinese and Filipino) available to the barriofolk are described.

Chapter VI (HUNTING AND FOOD GATHERING) discusses the role of hunting (wild boars, birds, etc.) and food gathering (roots, vegetables, fruits, etc.) in the economy and daily diet of the people. Detailed attention is given to sources

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of food (snails and fish) obtained from the Siaton River. Associated practices connected with hunting are described, e.g., food offerings to the spirit "owners" of wild animals, etc. Chapter VII (SECURING AQUATIC PRODUCTS) discusses the "big business" of the municipality--fish corrals. Other methods of catching pelagic fish--fish traps (bobos), nets, hook and line fishing, piscicides, etc.--and boat types used are described.

Chapter VIII (MY NIPA HUT) presents data on the types of dwellings built by the barriofolk, materials used, methods of construction, furnishing, and associated practices. Chapter IX (BARRIO HANDICRAFTS) discusses pottery, abaca weaving, buri plaiting, basketry and wood carving in Caticugan. Most handicrafts have disappeared or are declining; the reasons for the state of local handicrafts are analyzed. An agricultural rite, the dulot, was selected in order to study culture change occurring in the Siaton River valley. The distribution of this rite, its purpose and changing nature as one approaches Caticugan were analyzed.

All data point to the conclusion that Caticugan is a community in transition. The people's village, once largely self-sufficient, is becoming increasingly dependent on outside products. Bartering activities of the past are slowly being replaced by an expanding money economy. Yet the transition from the past to the present is far from complete; the land and sea is believed to be inhabited by unseen spirits that must be placated or honored whereas